

THE  
**Latter Day Luminary;**

*NEW SERIES;*  
BY A COMMITTEE  
OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE  
BAPTIST DENOMINATION IN THE UNITED STATES.

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VOL. III.]

DECEMBER, 1822.

[No. XII.

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**COMMUNICATIONS.**

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**RETROSPECT OF MISSIONS**

*To the EAST INDIES, to AFRICA, and among the INDIANS OF NORTH AMERICA, under the direction of "the Board of Managers of the General Convention of the Baptist Denomination in the United States."*

Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven."

N<sup>o</sup>. XI.

*Mission to the East Indies.*

Concluded.

THE disciples, in proportion as difficulties and dangers seemed imminent, became, if possible, more urgent to receive the religious instructions of the missionaries, and, on many occasions, held private prayer meetings themselves in the zayat. On the 8th of March, a conference was held, at which they and the inquirers generally were present. At this meeting Moung Thah-lah appeared to very great advantage. He

took the lead in explaining truth to the new converts, and quoted scriptures with remarkable facility and aptness; and evidenced very correct views of the doctrines of divine grace.

On the 21st of March, Moung Thah-lah introduced one of his relations, named Moung Shwa-ba, who, he said, was desirous of considering the Christian religion. He remained till evening, was present at worship, and staid to converse after the rest had retired. In the morning Mr. J. had another conversation with him, and found him under very deep religious im-

pressions. After praying with him, Mr. J. left him in company with Moung Thah-lah. On the next day, Mr. Judson was informed that they sat up the greater part of the night in the zayat, reading, conversing, and praying. In the afternoon, Moung Shwa-ba had another interview with Mr. J. His expressions were very strong, but no doubt of his sincerity was entertained. He presented a statement of his faith in writing, with an earnest request to be baptized on the approaching Lord's-day. It was thought best, however, to defer it until the succeeding Lord's-day, that he might have time to re-examine the religion and the foundation of his hopes.

An opportunity at this time presented itself to brother Colman for sailing to Calcutta; and as it was all-important in the unsettled state of the Rangoon station that some place of safety should be provided for the missionaries, in case open hostility were commenced against them by the king, preparations were made for the departure of himself and wife. On the 27th of March they had a sorrowful parting with Mr. and Mrs. J. and the disciples, and embarked on board the Lady Castlereagh. After a tedious passage, owing to contrary winds, they arrived at Calcutta on the 17th of April. Here they met with a captain White, who resided in Chittagong, and whose wife was a member of the Lal-Bazar church in Calcutta. He kindly offered Mr.

C. his boat, and deducted from the usual price 200 rupees. On the 19th of May, Mr. C. embarked on board his small schooner, and on the 5th of June arrived at Chittagong, where captain White generously proffered him his bungalow, free of expense, until a more convenient house could be obtained.

The district of Chittagong contains about 1,200,000 inhabitants. It lies upon the borders of the Honourable Company's dominions, and has been watched with jealousy by the general government. No person, unless born in the country, has been permitted to enter without the severest scrutiny. Mr. Colman's arrival, however, excited no suspicion. He was soon visited by some of the Arrakanese converts, among whom Mr. De Bruen had proclaimed the gospel. Their leader, Keepong, invited Mr. C. to come and settle among them. As soon as he could he went to see them, and found so many of their heathenish ideas mixed up with their religious belief, that the pleasure of the interview was very much lessened.

Mr. Colman was strongly solicited by some of the Arrakanese disciples to fix the mission station at Cox's Bazar. This place derives its native name, *Peloung-dza*, from the circumstance of some Englishmen having settled there a number of years ago, and carried on considerable trade. The word is a compound from *Peloung*, the name by which the

English are designated, and *dza*, a market,—the English market. It is a considerable town, and is supposed to contain upwards of 20,000 inhabitants. The mission will probably be located in this place. Large boats from Burmah are constantly arriving there, and constant accessions are making to its population, of such as have been obliged to flee from the iron rod of his Burman majesty. Eight days' sail in one of their badly constructed boats brings you to Rangoon. The Burman and Arakanese languages are, with a slight difference of dialect, precisely the same; and should it please Providence to enable the Board to maintain missionaries at both these stations, the same press may supply them with bibles and tracts.

Immediately after the departure of Mr. Colman from Rangoon, Mr. Judson converted one of the rooms he had occupied in the mission house into a chapel, and abandoned the zayat, where, since his return from Ava, they had held public worship only on Lord's days, and with closed doors. In this new zayat, as he called it, inquirers were not subject to such general observation as in the former one, and of course the danger to them was diminished.

On the 1st of April, a final conversation was held with Moung Shwa-ba, and the brethren were fully satisfied with the evidences of his conversion, and consented to his being admitted into church fellowship. The next evening,

Lord's-day, they went privately to the pond, and the new disciple was baptized.

On the 28th of May two other inquirers, *Moung Myat-yah* and *Moung Thah-yah*, requested baptism. Of the former they had for some time entertained hope. The latter had been constant in attending on the means, but it was not expected he would come forward so soon. He was much distressed when told that the reality of his conversion was doubted; and his whole conduct on the occasion convinced the brethren that he was the subject of true Christian exercises. On the next Lord's day evening, by consent of the little church, baptism was administered to him and his friend.

*Moung Nyo-dwa* and *Moung Gway* offered themselves as candidates for baptism on Lord's day, July 9th. With Moung Gway Mr. J. had but little acquaintance, although he had been a constant attendant on evening worship for nearly two months. His application was approved, however, by some of the most discerning members.

Mrs J. had, at this time been through two courses of salvation for the liver complaint, and it was seriously feared that she could not recover without some proper medical assistance. Mr. J. had for some time thought of sending her alone to Bengal for this purpose; but she had now become too weak, and the complaint was too alarming, to admit of such a measure. He therefore concluded on

accompanying her. An opportunity presented in a ship bound immediately to Bengal, and as another might not occur in several months, during which Mrs. J. might be placed beyond the reach of medical aid, it was deemed most prudent to embark.

It was expected that the vessel would sail on the 17th. A few days before, the church agreed to admit the two applicants to membership, after they should receive baptism; but Mr. Judson thought it best to try the sincerity of Moung Gway, by proposing that this service should be deferred until his return from Bengal. They both called on him, and stated that, as they had fully embraced the Christian religion in their hearts, they could not remain easy without being baptized, according to the commands of Christ; that no one could tell whether he should ever return again or not; and that if he considered them worthy of baptism, it was their earnest petition he would administer it to them before he went away. Mr. J. re-examined them both, stated the danger of professing a foreign religion, and on the evening of the 16th baptized them.

The ship, contrary to expectation, was detained two days. During this time one of the inquirers, named *Moung Shwa-gnong*, a Burman teacher of high character, who had very frequently called at the zayat privately, and with friends, came to the mission house. He had for a considera-

ble season been under deep and pungent conviction of sin, and of the necessity of salvation through a Redeemer. Mr. Judson had often explained to him the purity of the gospel, and pointed out the absurdities of the religion of Guadama; but it was a long time before he could openly adopt the Christian character. He had been narrowly watched in his visits to the zayat, and was accused by one of the Burman teachers with defection from their religion; but as he satisfied this teacher, and resumed his attendance during worship at the pagoda, nothing serious towards his person arose out of the case. When Mr. Judson was returning from his unsuccessful embassy to the king, he met this inquirer at Pyee, about 230 miles from Ava; and informed him of the distressing result of the expedition, and the present danger of propagating or professing the religion of Christ; at the same time hinting that it need not distress *him*, for it would be an easy matter to excuse himself if suspected, as on the former occasion. He felt the force of this reflection, and tried to explain his past conduct; observing that, if he must die for the religion of Christ, he should die in a good cause. He then repeated the most prominent parts of his faith in these words—“ *I believe in the Eternal God, in his Son Jesus Christ, in the atonement which Christ has made, and in the writings of the apostles, as the true and only word of God.*” Perhaps, con-

tinued he, you may not remember, that during one of my last visits, you told me, that I was trusting in my own understanding, rather than the divine word. From that time I have seen my error, and endeavoured to renounce it. You explained to me also the evil of worshipping at pagodas, though I told you, that my heart did not partake in the worship. Since you left Rangoon, I have not lifted up my folded hands before a pagoda. It is true, I sometimes follow the crowd, on days of worship, in order to avoid persecution, but I walk up one side of the pagoda, and walk down the other. Now you say, that I am not a disciple. What lack I yet?" Mr. Judson replied, Teacher, you may be a disciple of Christ in heart, but you are not a full disciple. You have not faith and resolution enough to keep all the commands of Christ, particularly that which requires you to be baptized, even in the face of persecution and death. Consider the words of Jesus, just before he returned to heaven, "He that believeth, and is baptized, shall be saved." He received this communication in profound silence, and with an air of serious consideration. Mr. Judson now hinted the intention he had formed, with Mr. Colman, of leaving Rangoon, since the emperor had virtually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate it. "Say not so," said Moung Shwa-gnong, "there are

some who will investigate, notwithstanding; and rather than have you quit Rangoon, I will go myself to the Mangen teacher, and have a public dispute. I know I can silence him. I know the truth is on my side."

On his return to Rangoon, the teacher attended worship at the zayat. Mr. J. had several conversations with him on the sacraments of baptism and the Lord's supper, and on the observance of the Sabbath, and explained them to his entire satisfaction. Still, however, he declined making a public profession. On Mr. Judson's urging that it was the duty of all the disciples of Jesus to follow his commandments, he replied, that it was his desire to be a full disciple, but that his wife and friends were opposed to his taking any decided step: and that if he did, he should be exposed to imminent danger of persecution and death. Mr. Judson was conscious that this was true, and sympathized in the severe mental conflict he was experiencing, and therefore did not press the subject further at this interview.

On the 17th of July, after an absence of nearly a month, he again presented himself at the zayat. Mr. J. received him with some reserve; but soon found that he had not staid away so long from choice, having been ill with a fever for some time, and occupied also with the sickness of his family and adherents. He staid at the mission house all day. In the afternoon several inquirers

came in, and they had much interesting conversation. Towards the close, Moung Shwa-gnong, as if to bring things to a crisis, said to Mr. Judson—"My lord teacher, there are now several of us present, who have long considered this religion; I hope that we are all believers in Jesus Christ." Mr. Judson replied that it was easily ascertained, and that he would begin the examination with him. I have heretofore thought, teacher, that you fully believed in the eternal God; but I have had some doubt whether you fully believed in the Son of God, and the atonement he has made. "I assure you," replied he, "that I am as fully persuaded of the latter as of the former." Do you believe then, continued Mr. J. that none, but the disciples of Christ, will be saved from sin and hell? "None but his disciples." How then can you remain, without taking the oath of allegiance to Jesus Christ, and becoming his full disciple in body and soul? "It is my earnest desire to do so, by receiving baptism; and for the very purpose of expressing that desire, I have come here to-day." You say you are desirous of receiving baptism, said Mr. J. may I ask, *when* you desire to receive it? "At any time you will please to give it. Now—this moment, if you please." Do you wish to receive baptism in public or in private? "I will receive it, at any time, and in any circumstances, that you please to direct." Mr. J. then said—Teacher, I am satisfied from

your conversation this forenoon, that you are a true disciple; and I reply, therefore, that I am as desirous of giving you baptism, as you are of receiving it.—This conversation had a great effect on all present. The disciples rejoiced; the rest were astonished; for tho' they had long thought that he believed the Christian religion, they could not think that such a man could easily be brought to profess it, and suffer himself to be put under the water by a foreigner. In the evening Mr. Judson laid the case of Moung Shwa-gnong before the church, and they joyfully agreed to receive him to communion, after baptism.

Early in the morning of July 18, the teacher made his appearance at the mission house. Mr. J. repeated the question, whether he preferred being baptized in the day or in the evening. He again left it to Mr. J.'s decision, who advised him to wait till evening. His deportment throughout the day was solemn, and his conversation spiritual. Just at night, Mr. J. called in two or three of the disciples, read the account of the baptism of the eunuch, offered up the baptismal prayer, and then proceeded with the teacher to the accustomed place, went down into the water, and baptized him.

On returning to the house, Mr. Judson found that a female, named *Mah Men-la*, whom he had left with Mrs. J. talking on religious subjects, which had for a long season deeply exercised her mind, had gone away. As soon as she

found that Moung Shwa-gnong had actually proceeded to the pond to be baptized, she exclaimed, "Ah, he has gone to obey the command of Jesus Christ, while I remain without obeying. I shall not be able to sleep this night. I must go home and consult my husband, and return." The brethren sat down to the Lord's supper after the baptism of Moung Shwa-gnong, and were about rising when Mah Men-la arrived. She requested to be baptized instantly. The disciples assented without hesitation. Mr. J. was rejoiced to baptize her, as he had been long satisfied that she possessed the grace of Christ. It was now very late, and as he expected to depart for Bengal in the morning, he determined on baptizing her in the pond by lantern light. Accordingly he led her out, and thus baptized the tenth Burman convert, and the first woman.

At noon the next day, after meeting for worship, Mr. and Mrs. Judson set out for the river, followed by nearly a hundred people, the women crying aloud, in the Burman manner, and almost all deeply affected. The ship was at some distance from the wharf; the teacher, Mah Men-la, and a few others accompanied them in the boat which conveyed them to her, and remained on board an hour or two. On account of the anchor's being foul, the vessel did not sail that day. The next day Moung Shwa-gnong espied her masts from his village, and

came off in a boat, with his wife and another woman. They were speedily followed by many others. The ship got under weigh soon afterwards, and they were obliged to return. The vessel dropped down the river, but did not proceed to sea until the 26th of July, on account of the threatening appearance of the weather. On the 18th of August, early in the morning, they arrived at Calcutta, and repaired to the house of brother Lawson, one of the English Baptist missionaries, where they were kindly entertained. Induced, however, by the more healthful climate, they removed to Serampore, and put up at the house of brother Hough. Here Mrs. J. was attended by Dr. Chalmers, whose regard to the cause in which they were engaged, impelled him to bestow his services without remuneration. It was Dr. C.'s opinion that the disorder could be removed only by a voyage to Europe or America, or by a protracted stay in Bengal, under the care of a physician. But another medical gentleman, Dr. Macwhirter, thought he could give such general prescriptions as would render a return to Rangoon less dangerous than was expected; and Mrs. J. therefore concluded on accompanying her husband in a vessel which soon offered. After a tedious passage of six weeks, which was however thought to be beneficial to Mrs. J. they arrived at Rangoon, and found all the disciples steadfast in the faith.

But it was not the will of Pro-

vidence that Mrs. Judson should yet be restored to health. It was considered adviseable, from the aggravated state of her disorder, that she should take a long sea voyage; and a favourable opportunity soon presenting itself, she embarked for Europe, and thence for this country. She is now among us, and her health is considerably improved.

Since Mrs. Judson left Rangoon, Mr. J. has been joined by Dr. Price and Mr. Hough, with their families. Dr. Price was solemnly set apart for missionary labours on Lord's-day, May 21, 1821, in the meeting house of the Sansom-street Baptist church, of which he was a member. He sailed from Salem, Mass. on the following Lord's day, in the ship *Acasta*, captain Cloutman, and arrived in Calcutta on the 27th of September. The passage was uncommonly pleasant. On the 14th of November, he found a conveyance to Rangoon; and, on the 13th of December reached that station.

#### THE SEED OF ABRAHAM.

In a former number of the Luminary, some remarks were made respecting the congregation of the Lord, with a design to show the object for which that society was organized; the members that composed it; the time of its institution, and of its dissolution. It was proved that persons had a place in that society, as constituent members, who were not of the seed of Abraham; and, on the con-

trary, that there were persons belonging to this seed, who could not obtain admission into the congregation of the Lord. It is the design of the present essay, to show who are the seed of Abraham, and in what sense they are so called.

Many persons err greatly in their interpretation of the sacred volume, by overlooking the plain, simple meaning of its language, and searching for mystical allusions, or spiritual meanings, in almost every text they read. There may be others who err on the opposite extreme, by refusing to receive that instruction which the Holy Ghost intended to convey in figures and types. But the most absurd interpreters are those who unite the mystical or spiritual sense with the literal, and determine, by the dictates of an uninspired judgment, or of a depraved will, how much is simple truth, and how much is figure.

The seed of Abraham, in the strictly literal sense, are, doubtless, his descendants by ordinary generation. His immediate offspring were Isaac, Ishmael, and the six sons by Keturah, named in Gen. xxv. 2. These last are not said to be the *seed* of Abraham: yet, without doubt, they were his seed in the sense in which Ishmael is so termed in ch. xxi. ver. 13.

Hagar and Keturah being concubines, (ch. xxv. 1.) their children were inferior in rank to Isaac: wherefore Isaac was called, by way of eminence, Abra-

ham's only son, ch. xxii. 2. because he was the only son by his proper wife. On this account, or rather, on account of a sovereign divine appointment, Isaac was distinguished as properly the seed of Abraham; and made sole heir of his father's estate, ch. xxi. 2. xxv. 5. When Isaac had two sons, it pleased God, in the exercise of his sovereignty, to prefer the younger to the elder; to confirm to him alone the promises made to his fathers; and to appoint him and his seed, the heirs of the land of Canaan. ch. xxviii. 13. The seed of Jacob were his natural descendants; who were, therefore, the seed of Abraham, in precisely the same sense. The descendants of Esau, of Keturah's sons, and of Ishmael, were, like Ishmael himself, the seed of Abraham; though they were not made heirs with the sons of Jacob. Let it be distinctly understood, that it was not the confirmation of the covenant with the children of Israel, that constituted them the seed, either of Jacob, or of Abraham: though it distinguished them from the rest of Abraham's seed, and granted them peculiar blessings. Their relation to Abraham existed in nature, and was presupposed in the confirmation of the covenant to them. Confusion and obscurity are introduced into the explanation of the term 'seed,' if the Israelites are understood to have been the seed of Jacob, because they were his natural descendants; but the seed

of Abraham, because of their interest in his covenant.

The all-wise God, who instituted, for the congregation of the Lord, such ceremonies of worship, as would serve for types of things to come, in his Providence, so regulated the events of ancient times, that much of the Old Testament *history* was also typical. We learn from Paul's epistle to the Galatians, that the history of Abraham and his two sons was an allegory. Isaac was the representative of all the spiritual sons of God: Ishmael, of those who are under the bondage of the law, and have only a natural relation to the great Father of all. To be as Isaac was, is to be heir of the promise of future glory. Isaac's birth was out of the course, and above the powers of nature, and was effected by Divine power, in fulfilment of a promise going before. In like manner, the spiritual Isaacs are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; and according to his purpose and grace given in Christ Jesus before the world began. The circumcision of Isaac, the persecution which he suffered, and his right, by virtue of a divine covenant, to the land of Canaan; serve to represent the regeneration of the spiritual seed, the persecutions which they endure, and their right to eternal life, founded on the promise of God that cannot lie. In the literal sense, Abraham's seed was called in Isaac, and the inheritance

was made exclusively his. In the allegorical, Abraham's seed are those, and those only, who are the children of promise as Isaac was: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called: that is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God? Can any doctrine be proved from scripture, if these texts do not prove that Abraham's seed may be interpreted both literally and allegorically; and that in the allegorical sense, none are his seed but real Christians? If any doubt can possibly remain on this last point, let it be removed by this text: "Therefore it is of faith, that it might be by grace; to the end the promise might be *sure to all the seed.*"

There is another sense, which ought, perhaps, to be termed metaphorical, rather than allegorical, in which regenerated persons are called the seed or children of Abraham. As Jabal was the father of such as dwell in tents, and of such as have cattle; as Jabal was the father of all such as han-

dle the harp and organ; as Satan is the father of all who do his works: so Abraham is the father of all who walk in the steps of his faith, and are justified by the same righteousness. "If ye were Abraham's children, ye would do the works of Abraham." John viii. 39. It is very clear that, in this sense, as well as in the last, none are Abraham's seed, but real Christians.

Either to the literal descendants of Abraham, or to the spiritual seed, who are characterized by possessing genuine faith, and having the sure promise of eternal life; every text of scripture, it is presumed, refers, in which mention is made of the seed of Abraham. Though commentators find some difficulty in fixing the sense of Gal. iii. 16. yet they agree, that either Christ personal, as a literal descendant of Abraham, is meant; or Christ mystical, as including the spiritual seed just mentioned.

That the covenant of circumcision, made with Abraham, respected his literal descendants, the instrument itself, and the fulfilment of its stipulations to the natural seed, clearly prove. Attempts have been made to confuse men's minds on the subject of this covenant, by interpreting it, partly literally and partly allegorically; and in the obscurity which has arisen from this confusion, an opportunity has been seized upon, by persons of ingenuity, to deduce inferences which a consistent interpretation will by no means warrant. Who will af-

firm that no part of the covenant is to be understood literally? Who will maintain that the nations which were to be made of Abraham, were spiritual nations? that the kings which were to come out of him, were spiritual kings? that the circumcision which was enjoined upon him, to be performed upon himself and his household, was the circumcision of the heart? and that the territory granted in the covenant, was the heavenly Canaan? It is, by no means, necessary to deny that such an allegorical interpretation may be made out, as will be both scriptural and full of important instruction. But it may be affirmed, if some parts must be understood literally, that either the whole is susceptible of a literal interpretation, or it admits of no interpretation that is consistent with itself.

A particular examination of the several parts of this covenant, would swell this essay beyond the limits designed for it. It may be well, however, to observe, that the promise, "I will be a God to thee and to thy seed after thee," secured special Divine protection and favour to the Hebrew nation, without a necessary implication of spiritual blessings to the individuals composing that nation. The promise that Abraham should be the father of many nations, has been thought incapable of a literal interpretation! and has been supposed to mean, that Abraham was constituted the head of the church, throughout all ages and generations. **He who will take the pains**

to read Gen. xxv. 16. will learn that twelve nations sprang from *one* of Abraham's sons: and, if he will bear in mind that Abraham had seven others sons, he will be constrained to acknowledge that Abraham was the father of many nations, in a sense as literal as that in which Ishmael was the father of twelve. The Apostle, it is true, in Rom. iv. 17. interprets this clause allegorically: but to deny the literal interpretation of the words, because they are susceptible of an allegorical, is as absurd, as to deny that Abraham's natural seed had the promise of the earthly Canaan, because his spiritual seed are the heirs of eternal glory.

In the literal sense, in which Abraham's seed are his natural descendants, no others are included. Whoever may enjoy divine favour, and inherit exceedingly great and precious promises; no provision was made in this covenant, for the extension of its grants beyond the seed of Abraham. By the precept contained in the covenant, the children of Israel, throughout their generations, were required to circumcise all the males of their households: but it does not appear that the promises of the covenant were inherited by any but the real seed. Abraham's other sons, and Esau, and all the male servants of Abraham, Isaac, and Jacob, were circumcised in obedience to this precept; but the blessings of the covenant were not thereby secured to them. Surely the servants of **Jacob's sons were not more highly**

privileged than the servants of the patriarchs themselves. When the congregation of the Lord was instituted, proselytes were admitted to *its* privileges; but the covenant with Abraham was unchanged. The congregation of the Lord has long been dissolved, but the seed of Abraham still exist, and God remembers his ancient covenant with them. God hath not cast away his people which he foreknew: but they are still beloved for the fathers' sakes.

The spiritual sense includes all regenerate persons, and no others. Some have thought that church-membership, or professed faith, rather than regeneration, or real faith, constitutes a child of Abraham: but hypocritical professors, and counterfeit faith, cannot be meant, in such texts as these: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Others have carried the unscriptural thought further, and have included with professing believers, all their infant children. But in what sense are these the seed of Abraham? In the literal, or the spiritual? Not in the spiritual, unless they possess faith: not in the literal, if they are of gentile extraction. If to become a church-member is, to become a child of Abraham; then, in gentiles, faith is indispensable to church-membership, and believers' baptism is the doctrine to which the correct

interpretation of the Abrahamic covenant leads. Gentiles cannot be the seed of Abraham, but by faith.

What a strange work of confusion do those interpreters make, who, beginning allegorically, demonstrate that believers are Abraham's seed; and then, having substituted professed faith for real, introduce a detached fragment of the literal interpretation, and so incorporate it with the allegorical, as to include with these professed believers, their natural offspring; taking care, by a rule of their own fancy and contrivance, to limit this literal seed, to the immediate and infant descendants. By this mixture of interpretations, the immediate, infant, *literal* offspring of those who *ought* to be, according to their profession, the *spiritual* children of Abraham, are reckoned for the seed: but they are a seed, who, alas! inherit neither the literal nor the spiritual promises of the patriarch. Surely a faith and practice, dependent on such interpretations of scripture as this, have a poor claim to divine authority.

D.

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#### ON THANKFULNESS TO GOD.

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"BLESS the Lord, O my soul, and all that is within me bless his holy name." Such was the language of the prophet David, and such ought to be ours. From the Lord we have derived our breath and being. It is he who spreads our daily repast, who clothes us

with his bounty, who refreshes us with sleep. It is by his mercy we are preserved on the land or on the ocean. He establishes our health, or restores us from sickness. It is He who bids the thunder of war retire from our coasts, and fixes bounds to the rage of pestilence. Our country, our families, our churches, partake of his goodness. He has blessed us with the volume of revelation, and raised up ministering servants to publish the blessings it reveals. Such as on his name repose their confidence, have their sins forgiven. They become members of his holy family, and are encouraged by exceeding great and precious promises. They are beautified with the graces of humility and hope, exultation and love. They expect support in the hour of death, and an inheritance incorruptible beyond the grave.

Surely "it becometh well the just to be thankful." Shall the heavens and the earth record the praises of Jehovah; shall fire and hail, snow and vapour; shall dragons and all deeps, beasts and all cattle, in the scale which they occupy in creation, praise Him, whose name alone is excellent, and man be silent? Thank-offerings were an important part of the ritual of Moses; and are they less necessary, less amiable, under the dispensation of the Lord Jesus? Related as we are to God as our Creator, our Preserver, our Father, and our Lawgiver, and unworthy as we are of the least blessing from his hand, ought not the voice

of his apostle to be regarded, who says, "In every thing give thanks, for this is the will of God in Christ Jesus concerning you."

The animals are grateful to their proprietors. "The ox knoweth its owner, and the ass his master's crib." Heathen have ever been accustomed to give thanks to their divinities. One of the most enlightened says, "Were we wise, what other practice should we adopt, either in public or in private, than to sing hymns to God." The best of men have in every age been examples of devotional gratitude. Angels are eternally blessing God for their existence, and all its attendant honours and joys.

Thankfulness to the Lord is recommended to us by various additional considerations. It is not, as in the exercise of repentance, attended with pain and bitterness, with sackcloth and ashes; or as in the conflict maintained by the believer with the evils of his heart and with the power of darkness, attended with struggle and dismay. Here all is pleasant. Thankfulness was practised by our first parents before the apostacy. Without the aid of poetic fiction, what we know of their condition leads to the conclusion that, with every opening morning, Adam and his consort, on viewing the creation, sung—

"These are thy glorious works, Parent of Good,  
Almighty: Thine this universal frame,  
Thus wond'rous fair—Thyself how wond'rous, then,  
Unspeakable!"

The duty of giving thanks to the Lord is unrestricted by time or

place.\* In no situation, at no period, are motives to this delightful service wanting. In psalms and hymns, and spiritual songs, we should give 'thanks always, for all things, unto God. Our severest afflictions are, as Mr. Hervey calls them, "blessings in disguise." As in our most prosperous hours the Lord can, in a moment, if he please, give us "ashes" for "beauty;" so in the most adverse he can for "mourning" give us "the oil of joy." Ingratitude in society is universally considered as odious: in the gospel economy it is contemplated as sinful. The unthankful and the evil, Luke vi. 35, are associated together. In the 2d epistle to Timothy, chap. iii. 2. the unthankful are classed with the covetous, the boasting, the blasphemous, the unholy.

Let love the most ardent, then, be cherished toward the Giver of every good and perfect gift. Let his mercies be preserved in perpetual and gladsome recollection, that of the Rock that begat us we may not be unmindful, but begin and maintain on earth such strains of holy and deep-felt acknowledgement, as shall fit us for admission into the society of the spirits of the just, and of the cherubim and seraphim, who are engaged in praising the Creator and the Redeemer, for ever and ever.

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SUPPORT OF MISSIONARIES, &c.

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October 22.

DEAR SIR,

By a communication of June 7th, and published in the July

number of the Luminary, you were notified of a small parcel of ground devoted to missionary purposes. The produce of this spot was gathered on the 8th instant, and measured fifteen bushels. No doubt it would have been more abundant, but for a severe drought the past summer. I however incline to think that the value of the product has been enhanced by that circumstance. I have valued it by the neighbourhood price, which makes the parcel worth thirteen dollars and fifty cents.

This will enable me to pay my third instalment to the fund for support of the President of Columbian College, - - -	\$5 00
Annual subscription to Missionary Society, - - -	3 00
Do. to Bible Society, - -	2 00
Do. to a scholarship in Columbian College, - - -	1 00
Leaving a balance to be appropriated in some way not yet decided on; perhaps to the Education fund, - - - - -	2 50
	<hr/>
	\$13 50

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ORIGIN OF MR. SCOTT'S COMMENTARY:

*In a letter from the Rev. J. B. Pewtress, to the Rev. Moses Fisher of Liverpool.*

MY DEAR SIR,

In answer to your request respecting the circumstance which led the late Rev. Mr. Scott to undertake his Notes and Comments on the Holy Scriptures, the following may be depended upon as

strictly correct. Being in the habit of visiting an old acquaintance, who was concerned in various publications, he one day asked me if I knew, and could recommend him to some popular minister, who might be induced to undertake a work of that kind, it being his intention to embark in such a concern. I answered that I did not. On my taking leave of him, he pressed me to take it into consideration; but, not altogether approving the motive, I gave it no further thought at that time.

On visiting the same person, about a month afterwards, and giving him the same answer as before, he replied, "I know you are acquainted with many evangelical ministers of different denominations, and you certainly could recommend me to one at least among them all;" and he pressed me to the further consideration of it: but still I felt no inclination to take any thought concerning it. It was some weeks before I called again, when the same subject was brought forward, and it was in the course of conversation with him that Mr. Scott came into my mind, whose name I mentioned, adding that I did not know one who might answer his purpose better, if so well. His reply was, "He is the man. But how can I get access to him? will you allow me to

make use of your name?" I answered, "Yes; but do not think it will be of any service to you. I certainly have been acquainted with Mr. Scott some years, and I have a very high opinion of him; but I have no expectation that he will comply with your request." He went, however, to him, and told him his errand. Mr. Scott expressed his astonishment at such an application, saying, that he could not think of it, for that he was altogether incompetent to such an undertaking, and wished to know who recommended him. The answer was, "Mr. Pewtress." "I know Mr. Pewtress very well," replied he; "but what does he know of my ability to write Notes on the Bible?" and upon his returning the same answer as before, the publisher left him. Not many weeks after, he renewed his application, which (as Mr. Scott afterwards said) caused him to think there was something extraordinary in it; and although he was of the same mind as before, he would, nevertheless, in order to satisfy him, make the attempt on some chapter of the Bible, which he did, and, having found great pleasure therein, entered into an engagement to prosecute the work. I am, my dear Sir, yours most cordially,

J. B. PEWTRESS.

*Brighton, June 26, 1822.*

## MISSIONARY INTELLIGENCE.

## FOREIGN.

*Letter from the Rev. A. Judson, to the Cor. Sec. dated*

Rangoon, Jan. 14, 1822.

REV. AND DEAR SIR,

I HAVE just received a letter from Mrs. Judson, communicating her final purpose, in regard to the recovery of her health, and I hasten to transcribe the following extract, to be forwarded by a ship which is now dropping down the river.

"Dec. 1.—My fate is now decided relative to my immediate return to Rangoon; and though you will, like me, feel the disappointment, you will, I doubt not, fully approve the measure I am taking. Dr. Hare was formerly private physician to the Marquis of Hastings, and has now, on his first arrival, received a second appointment from government. In point of skill and popularity, he stands unrivalled. I mention these circumstances, as they may tend to increase our confidence in his judgment. He has been unwearied in his attentions, visiting me almost every day, in order to ascertain the effects of the medicine, which he has continued to increase as my strength was able to bear. But after all, has been unable to remove the pain in my side, though my general health is much improved; which latter circumstance leads him to say, that he has no doubt a voyage home will entirely restore me. Day before yesterday, he gave me his final answer. It exceedingly depressed my mind, for it was a disappointment of all my hopes of soon being with you in Rangoon. Yesterday morning I wrote him a note, trying to get a little encouragement to return, and in reply he sent the accompanying letter:"

Calcutta, November 30, 1821.

MY DEAR MADAM,

It is no easy matter to decide conscientiously upon a measure of such importance to you, as a voyage to Europe, which separates you from your husband and your immediate duties in life. The first impression I had of your health was favourable to your returning shortly to Rangoon; but after weighing maturely the accounts of your former suffering, there must, I think, be a greater degree of disorder in the state of the liver than was apparent, and, therefore, though I have an aversion to advising such separations, I must say, that I am of opinion that you would run a great risk of being subject to your former illness, by returning immediately to Rangoon,—and that the perfect recovery of your health, by a voyage to Europe, is certain, as far as my experience and human probability go. Your health you should secure for Mr. Judson's sake, as well as your own, at whatever rate of proper sacrifice it may be gained. I have been thus explicit, because, in my opinion, a medical man is only an adviser, and not a dictator, at least he ought not to be so, in things naturally beyond his knowledge.

I am, my dear madam,

Yours, very truly,

JAMES HARE."

Mrs. J.'s chief inducement to take passage for England, rather than America, is, that the demands of the American captains were most exorbitant, while, through the kindness of Christian friends in Bengal, she obtains passage to England gratis. She writes under date of Dec. 3d,—"I have just been on board the ship. Mrs. Thomason (lady of the Rev. Mr. Thomason) went with me in her carriage, together with Mr. Bird, (district judge) the father of the chil-

dren, who go in my cabin. How wonderfully has God opened the way before me! I feel, this morning, particularly affected with his goodness, after all my provocations and unbeliefs. My cabin is very large, though not very pleasantly situated. Its price is four thousand rupees; and Mr. Bird has very politely offered to pay for the whole of it. He is a complete gentleman, and very anxious that I should be well accommodated—has ordered several alterations in the cabin at his own expense. His three little motherless children are fine little creatures,\* the oldest seven, the second five, and the youngest four. A European woman servant accompanies them. I feel it a peculiarly favourable dispensation of Providence, that I have these children to amuse me; at the same time I shall be useful to them, and my time will not all be lost."

And again, under date of Dec. 16th. "Mr. Bird is so delighted that his children are going home under my care, that he has requested Mrs. Thomason to tell me not to prepare any thing for the cabin, as he intends to furnish it himself. He has accordingly procured," &c. &c.

"I saw Dr. Hare yesterday. He is still as attentive as ever, and expresses himself decidedly in favour of my immediate return from England. So here is a little encouragement; though, by the time I arrive in Rangoon, the two years will be nearly expired. I think there is very little doubt, that I shall return in the same ship. If you can put off going to Ava till my return, I think you had better. Get the New Testament translated, and, on my return, we will go into the interior of the country, and distribute the scriptures and preach the gospel. O may that joyful time soon arrive; and if my health be restored, may I use it to better purpose than formerly!"

Accompanying Mrs. J.'s letter, I re-

\* Their mother was daughter to the Rev. Mr. Brown, predecessor of Mr. Thomason.

ceived a note from Br. Hough, saying that he is on the point of leaving Bengal for Rangoon. I shall, therefore, expect him by the first arrival.

A letter has been received in Boston, from brother Junson, dated Rangoon, Feb. 6, 1822, in which it is stated that he has baptized another Burman convert, making the whole number *fourteen*. "The last prosecution of our distinguished disciple, *MOUNG SHWA-GNONG*," Mr. J. writes, "which took place in September last, and terminated in his being obliged to flee for his life, struck a fatal blow to all religious inquiry."

Mr. Judson is at present confining himself almost entirely to the work of translating. The New Testament is nearly finished. Mr. J. thinks that when the whole work is completed, he will feel more freedom in meeting the dangers which may attend an open and extensive declaration of the gospel. "I am fully persuaded," he says, "that the way will soon be opened for the introduction and establishment of true religion in this country. Difficulties may obstruct, delays may intervene, the faith of missionaries and their supporters may be severely tried; but, at the right time, the time marked out from all eternity, the Lord will appear in his glory."

Dr. Price, with his lady and infant daughter, reached Rangoon in December last, and Mr. Hough and family in January following.

#### CHITTAGONG.

*Extracts of a letter from Mrs. Colman to a friend in Boston, dated*

*Cox's Bazar, Dec. 1, 1821.*

MY DEAR MRS. S.

We arrived at this place on November 12th, after a delightfully pleasant sail of three days. On our passage we saw many Arrakanese villages, which, together with the immense number of cottages that were presented to our view on approaching Cox's Bazar, pro-

duced a happy association of ideas. We were confirmed in the belief that this is an important field for missionary exertion, and our hearts were gladdened with the idea of again mingling with the heathen, and with the fond hope that we might be instrumental of imparting to them the blessings of the gospel.

Previous to our departure from Chittagong, we were treated with much attention and kindness by the European inhabitants, several of whom seemed to take a lively interest in the establishment we were about to form. The Judge and his lady were particularly kind and polite. He assured Mr. C. that he had not the slightest objection to our residing at Cox's Bazar, but manifested much solicitude lest we should find the climate unhealthy. He promised to send orders to the chief native officer of that part of the district, that we should not be molested, observing that this would greatly smooth the way before us. Thus, during our short residence at Chittagong, we experienced many mercies. The hand of God was visible in removing obstacles out of our way, and so plain were his dealings towards us, that we had no hesitancy in regard to the path of duty.

The great adversary of souls perceived that our object in coming to this place aimed at the destruction of his kingdom, and he therefore excited his emissaries to expel us from his long possessed dominions. He commissioned one of his faithful servants, a Boodhist priest from Ceylon, who was here merely on a visit, to execute his designs. Although the period that he was to remain here had expired, yet hearing that an English teacher was coming to this place in order to build a house, and to preach a new religion, he awaited our arrival for the sole purpose of rendering the attempt abortive. He and all those who live in a similar monastic manner, are distinguished by wearing a yellow cloth, and are supported by the offerings of the

people. They are considered objects of worship, and consequently the influence which they possess over the minds of the people is almost unlimited. Immediately on our arrival, the above mentioned priest commenced hostilities by seizing our teacher by the hair of his head, and by loading him with reproaches and threats. The teacher, who has for some past given evidence of being a real Christian, bore the insult in a very patient manner, and gave fresh proof that he had been renewed by the Spirit of God. The next day after, a mob, consisting of several hundred people, surrounded the place where we now reside, for the purpose of destroying our goods, and of expelling us from the town. But this blessed promise, "As thy day is, so shall thy strength be," was abundantly verified. The Lord stood by us, and gave us that composure of mind, which was so requisite for the occasion. His mercy was also signally displayed in quieting the angry passions of the human heart. The mob, in order the more effectually to accomplish their wicked purposes, had obtained a petty government officer to sanction their proceedings. He entered the room with the most malignant countenance, and made many attempts to induce Mr. C. to quit his seat. Finding that his efforts availed nothing, but that we both kept ourselves calmly seated, he seemed struck with astonishment, quietly seated himself, and entered into conversation. This greatly exasperated the rioters without, who used the most abusive and threatening language; accused the officer of entering into friendship with Mr. C. when he had accompanied them to assist in our expulsion. Nothing indeed could exceed their threats and revilings, or the noise and disturbance which they made. The person who conducted the mob is, we learn, a very artful, wicked man, and obtains his subsistence principally by receiving bribes. He, however, by the overruling mercy of God, was

compelled to treat us in a friendly manner, and to disperse the mob without suffering them to do us any personal injury.

This defeat only served to heighten the anger and resentment of the priests, who, on being informed of the event, immediately took a solemn oath, that they would not eat until we were expelled. For several days we were subject to continual alarms. Various reports reached us that the people were determined on our expulsion, and that if this could not be effected in open day, it should be done under the covert of midnight darkness. But we committed ourselves to our heavenly Father, knowing that we were safe beneath his protecting hand.

One circumstance was particularly trying to us. We had calculated that on the fourth or fifth day after our arrival we should have the agreement made with the carpenters, and some other preparatory steps taken towards building; but it was circulated by the opposers that whoever undertook to build the house, or to render us the least assistance, should be considered worthy of death: and so effectually did this threat terrify the people, not only in Cox's Bazar, but throughout the surrounding villages, that we found it impossible to procure a single workman. Even an Arrakanese whom he had hired on our first arrival, became so alarmed that he begged we would discharge him.

By some means the order which the magistrate promised to issue on our account was detained a number of days. Had it reached here before us, it is probable that much of the disturbance would have been prevented. However, on the 21st of November, just nine days after our arrival, to our great relief and joy, it was received. It was very satisfactory, and produced a happy effect. In the course of a few days, another very severe order was issued, accompanied by a polite and obliging letter from the

judge to Mr. C. In consequence of these orders, particularly of the last, the tumult has ceased, and the people are no longer afraid to work for us. We have now the satisfaction of seeing a beginning made on the bungalow, and expect it will be completed in the course of twenty days.

Thus, you perceive, my dear Mrs. S. that we have renewed occasion to erect our Ebenezer, and to say, "Hitherto the Lord has helped us." When we reflect on his goodness towards us since we left our native country, and the repeated dangers from which he has preserved us, what reason have we to love him, and to devote ourselves exclusively to his service! We cannot express to our friends how much we consider ourselves obliged to the magistrate. It is owing in a great measure to his kindness, that we obtained a license from the general government, and it is doubtful whether we could even now live among this people, were it not for the decisive steps which he has taken in our behalf. In addition to the kind letter containing assurances of future protection, he has had the goodness to furnish us with a native officer, who is to be in constant attendance, and to render us any assistance that is requisite.

Feb. 7, 1822.—I intended, my dear Mrs. S. to have completed this communication much before the present time; but, since writing the above, I have scarcely had an uninterrupted half hour to myself. The circumstance of a foreigner and his wife coming to reside at this place, is, of course, a great novelty, and our being already able to converse considerably in the Arrakanese language, is a greater novelty still. The mere report of this has induced many to come, in order to satisfy themselves of its truth. The majority of our company have been women, who have seldom, if ever, seen a foreign female before. Although prompted by mere curiosity, yet I have hitherto encouraged their visits, as they

afford me an excellent opportunity of improving myself in the conversational part of the language ; and I cannot but anticipate, with much satisfaction, the period when I shall be able to converse with them on religious subjects.

The Arrakanese females are exceedingly low in the scale of intellectual improvement. They are entirely destitute of a knowledge of letters, of needle work, or of any of those employments which afford pleasure or profit to every class of females in Christian lands. Their time is principally occupied in performing the most menial services, and their conversation is confined to the most trifling and insignificant subjects. They are held in the lowest estimation by the men, and prejudices of the strongest kind exist against their education. There are two women in the place who can read a very little : but, with this exception, there is not one, from the highest to the lowest, who knows a single letter of their alphabet. The sons of a few of the richest of the Arrakanese are instructed by the priests. But the females, alas ! are held fast in the chains of ignorance, learning being considered too sacred for their polluted touch. As long as they remain in this degraded state, it will be extremely difficult to convey religious instruction to their minds, to convince them of the necessity of an atonement, and of faith in Jesus Christ.

#### DEATH OF MR. COLMAN.

The following letter from the Rev. John Lawson, English Baptist Missionary, at Calcutta, containing the melancholy intelligence of the death of the Rev. JAMES COLMAN, our missionary at Chittagong, was lately received in Boston.

" CALCUTTA, July 17, 1822.

" My Dear Sir,—A few days ago I sent off a packet to you. Hearing that the ship is not gone, I write again to communicate to you the mournful intel-

gence of the death of Mr. Colman. He died on the 4th of July, at Cox's Bazar, of a jungle fever. Mrs. Colman is at Chittagong, and is very ill of the same fever. This news arrived only last evening, in a letter from Mr. Fink, a young man at Chittagong, under the patronage of the missionaries at Serampore. Should dear Mrs. Colman recover, and come to Calcutta, every comfort and sympathy will be rendered her. O how mysterious are the ways of Divine Providence ! I little thought it would be my painful duty to communicate to you the early deaths of such excellent young men as were Wheelock and Colman. May such strokes quicken us who survive to new diligence ! Colman was a martyr to his zeal. He thought he should be most useful in remaining at Cox's Bazar all the year, although that place is particularly unhealthy in the rains. But his race is ended, and we must be dumb.

" I am yours in Christian bonds,  
" JOHN LAWSON."

#### BRITISH MISSIONS.

##### SERAMPORE.

*Extract of a letter from the Rev. William Ward, D. D. dated*

SERAMPORE, Feb. 3, 1822.

ON my return to Serampore, after an absence of nearly three years, it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated.

The College premises had made a progress, considering the largeness of the pile, which could not have been expected. The principal building forms one of the finest modern pieces of architecture in India. As the college is built from the proceeds of our own labours, we have been obliged to encroach on our funds beyond our calculations. A second examination of the college has

been held, equally satisfactory with the first: several of the head pupils having, in a third of the time occupied by students in the Hindoo colleges, conquered the Sanscrit grammar, will soon commence the study of a regular series of Sanscrit literature. We have at present no students for the ministry, as we have not a divinity tutor; and Mr. Mack has not sufficiently mastered the language to devote any of his time to these native heralds of salvation. I have much comfort in meeting the students, and the boys of the Preparatory school, morning and evening, for reading, singing, and prayer. Oh! it is truly cheering to hear these youths and these children singing in the Bengalee,

"O thou, my soul, forget no more,  
The Friend who all thy misery bore."

Two students are already members of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between thirty and forty youths and children, born of converted heathens, are thus brought under daily, close, serious, Christian instruction. One morning, the college native physician said, as we sat down to worship, "Sir, the boys have made a hymn, and wish to sing it." I sat and listened to this hymn in honour of the Saviour of the world, made and sung by this interesting group, with sensations of delight, which no person, except he had been in the same circumstances, could realize. The sounds were carried on the bosom of the Ganges to a sufficient distance to be heard by the Brahmins, at their ablutions. "Instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name," &c. On the Lord's-day, all these youths and children are engaged in catechetical, Christian exercises, or in public worship.

The translations are thus far advanced:—the whole Bible is finished at press in the Sanscrit, in 6 volumes 8vo.; the Bengalee in do.; the Orissa in do.; the

Mahratta in do.; the Chinese;\* the Pentateuch, in the Sikh; the Historical books in six volumes; the Poetical books in do.; the New Testament in do.; the Pentateuch in the Kunkuon, and the New Testament in do.; the Pentateuch in the Telinga, and the New Testament in do.; the Pentateuch in the Push-toor or Affghan, and the New Testament in do.; the New Testament in the Guzzerattee, the Assam, the Mooitanee, the Bikanere, the Kashmur, the Harutee, the Bhugulcund, the Marwar, the Kunnoje, and the Nepaul. In the press, the New Testament in the Kurnata, the Oo-jein, the Khasa, the Jumboo, the Monipore, the Mugud, the Palpa, the Shru-Nagur, the Kamaoon, and the Bhatnere. There are also in the press, new editions of the Holy Scriptures in several languages.

At Serampore, beside the English brethren, there are, as itinerants, labouring either regularly or occasionally, brothers Douglass, Solomon, a converted Jew, Canto, Hurndass, &c.

At Serampore, at the Mission chapel, and also at the Danish church, at Chisham's chapel, and across the Ganges, at the Barracpore chapel, during the Sabbath, there are seven services; and parties of native converts visit and preach in the streets of the neighbouring villages. At Serampore, there have lately been frequent baptizings; the native sisters have begun to hold prayer meetings, from house to house, and a happy revival is visible among the native members, who amount to about sixty persons. Since my absence in Europe and America, several native brethren and sisters have died, full of Christian hope and joy.

The baptisms at Calcutta have also occurred frequently, during the last two or three months. Here the preaching is kept up in Bengalee and English four times on the Sabbath, and ambulatory

\* This is mentioned as finished, as the sheets still unfinished at press will be completed in sixty days from this time.

services in Bengalee are attended to every day in the week.

CALCUTTA.

*Journal at the Doorgapore Station, for January.*

January 3.—Went in company with our native brother Panchoo to Barannagore. A mussulman went with us as far as the town, who had heard the gospel a considerable time ago from Mr. Thompson, who is now at Delhi. He did not seem to possess any distinct knowledge respecting any thing, except that he had heard Christ was the true Saviour. He requested a Persian Testament, but I did not possess one. He left us before we reached the place of worship. I read part of the 5th of John, and spoke of the case of the impotent man at the pool of Bethesda. Our congregation amounted to more than fifty persons. Most of them heard attentively, and went away without a reply. Towards the close, two persons sought occasion to scoff; but finding none, except a few boys, to second them, they left us. I dwelt at some length upon their hardness of heart, in having heard the gospel now for nearly two years, and none of them had yet turned to God. We gave away two copies of the third part of the Harmony of the Four Gospels.

4.—Had worship this evening by the side of the road. Panchoo read to them and explained the parable of the Tares of the Field. He insisted particularly upon the solemnities of the day of judgment. When Panchoo had concluded one of our old adversaries, whom I well remember to have opposed us a year ago, said, we preached salvation by Jesus Christ; but as for him, he could not believe without some sensible demonstrations. He added, that the Brahmins inculcated the worship of the Deitas as essential to salvation, and that if a person could subdue his passions and live austerely he would be saved. I

replied, that yesterday I had seen a number of the very persons he referred to, who had left father and mother, and their own native places, and in a shameless manner went about almost naked, and begged for their living. But they themselves were able to judge that could not be the way to obtain salvation; for God had given us our bodies that we might take a reasonable care of them; and if we were all to take up with a vagrant life, I asked, who would be left to feed us? Moreover, they all knew that this sort of people were of all others the most proud and lascivious. I confessed that the religion of Christ was altogether different from this, as it called upon us to honour our father and mother, and to engage honestly in the duties of life, and as it secured the destruction of human pride, by calling upon us to repent of sin, and believe in *another* for salvation. Upon this, our antagonist, leaving a young brahmun, came up quite hot for the encounter. The point he contended for was, the necessity of implicitly following the gooroos. It was asked him, amongst other things, whether if his gooroo was to go with him to market, and instruct him to give ten rupees for an article which was worth but one, he would follow his direction? If then in temporal things he would examine and decide for himself, he ought to do so in matters of salvation. He dealt out a considerable portion of invective, and the evening drawing on he went his way.

5.—We have on our premises two or three hundred people all on their way to Gunga Saugur from the Nepaul country. But holy as these people are, (or would be thought to be,) one of them was caught thieving about sixteen rupees this morning, from one of the women, travelling with them; moreover he was a BRAHMUN.

We had a tolerable congregation on the side of the road. I read part of the 15th chapter of Matthew, and insisted particularly on the words; "In vain do

ye worship me, teaching for doctrines the commandments of men." Two persons cavilled. One of them said, You assert, that we cannot be saved but by believing in Jesus; I may as well assert, that, unless you believe in our Debtas, you will never be saved. I endeavoured to explain, and to show the truth of what we advanced. Panchoo closed in prayer, and silence was obtained. I have often seen that we are almost sure of attention when engaged in prayer, however unsettled the congregation may be during the discourse.

7.—We had a good number of people this morning at Baranagur, though no disputing whatever. One old man heard very attentively for upwards of half an hour. In the midst of brother P.'s discourse, a man came up rather hastily, and demanded what sin was? We replied, (as we have often done when the same question has been put to us,) that sin was the breach of God's law. I never felt the force of those words of John, "sin is the transgression of the law," until I came into this country, where all are groping in the dark respecting the very first questions of a moral nature.

In the afternoon we went to the public works. Panchoo went to the timber yard, and brother P. and myself to the iron foundry. We found the work-people very impatient and unwilling to hear the gospel.

In the evening brother P. and I went to Dum Dum, where we had a congregation consisting of nearly forty of our countrymen, all very attentive. After preaching to the heathen, with whom we have few ideas in common, and with whom we have to communicate through a foreign medium, it affords a pleasing contrast to be able to announce the truths of salvation to those with whom we have a common language, and to whom the ideas and phraseology of the bible are in some measure familiar.

10.—A Bengalee, in the capacity of a Sircar, came to us this morning in quest

of some books. The Bengalee female, for whom he says he manages a shop, received a tract some little time ago, when our brethren were preaching in Bawg Bazar, and being much struck with the contents of it, was anxious to make further inquiries. We gave him more tracts, begged him to be earnest in his pursuit of the way of salvation, and told him, when they had read them, if it was agreeable to them, we would gladly go to their house.

In going to Baranagur this afternoon, I was overtaken by a tall interesting old man, whom we had met and saluted on the same road on Lord's-day morning. He seemed pleased that we had fallen in with each other again. I immediately entered into conversation with him, (leaving a brahmun and some few others with whom I had entered into some debate.) He told me he had been paying a visit to an old employer, previous to his setting sail for America, and that he had made him a present of four rupees. I found it no easy thing to get the old man upon a religious topic. Upon my inquiry, he told me he was seventy-two years of age. I endeavoured to impress upon him the importance of seeking his salvation, as he could expect to live but a very short space longer in this world. But I could obtain nothing besides that he had taken good care of his household gods; and that he could neither be, nor suffer, any thing but what was described in his fate. So being mutually disappointed in each other, we parted, the old man turned aside as though he would go to a Bazar by the side of the road, and I went on to our place of worship, where I found Panchoo surrounded with a few people, one of whom was engaged in reading aloud a chapter in the third part of the harmony of the four gospels, and continued till he had read it quite through, and a number were gathered. Panchoo spoke very affectionately, and wept when he related to them his own conversion to Christ.

I feel great satisfaction in his general conduct.

11.—We continued a considerable time at the place of worship by the roadside this afternoon. As we were commencing we saw a few persons who had been offering to Kallee. We called them to us, and began by interrogating them as to what they could expect from such devotions. Some of them turned it off with a smile, and said, that was the way they had been taught. I tried to impress upon them the very heinous sin of idolatry.

The same person who came yesterday for tracts came again to-day, saying, that his mistress was very desirous of coming to pay us a visit. We gave him assurance, that she would meet a cordial welcome.

14.—Went this morning, in company with brother P. to Baranagur, where we remained for nearly two hours. An old brahmun held brother P. in debate for a considerable time, and afforded a considerable degree of pleasure to his countrymen, by representing us as people of no cast, destined, he said, according to the predictions of their shasters, to destroy the cast and customs of other people. Brother P. however, wearied him out by patiently urging upon him those difficulties respecting their shasters which he knew not how to solve.

15.—The person who came on the 11th came again to-day, according to appointment. The female about whom he spoke before when with us, came also in a palanquin, with a man before her, carrying a very handsome present of fish, plantains, and oranges. She was attended also with her durwan (doorkeeper) and three children. She was more richly dressed than I recollect to have seen a Bengalee female before. They brought with them the tract, which was the first they had ever seen. It consists of scripture extracts, prepared and printed by our Independent brethren, at the expense of the Bengal Auxiliary Mission-

ary Society. It was given by our brethren when preaching in that direction about a month ago. I asked what she knew of Christ? She replied, that they were come for the purpose of hearing. I endeavoured to explain, as briefly as I was able, the plan of salvation, by showing the necessity of an atonement for sin, the way in which Christ accomplished that atonement, and what was necessary on our part for obtaining an interest in it.

I then read and explained the third of John, particularly the first twenty verses. After further conversation we sung the Bengalee hymn, "O my heart, forget not him who gave away his own life for the redemption of sinners." After dinner they requested to hear another hymn. We sung them two more native compositions, and another translated from the English. They remained with us about four hours. We promised to return the visit as soon as convenient. The woman is a widow, possessed of some considerable property; and seems altogether a sensible woman, considering she cannot read, and is obliged to hear every thing read and explained by others. I had some considerable conversation about establishing an additional girl's school, which she is anxious to see accomplished.

16.—The few people we were able to collect this evening displayed a distressing degree of levity. Two persons, one a very ignorant poor man, and another apparently in very good circumstances and of competent understanding, asserted the very same things, tho' they came up to us at distinct intervals, namely, that God was absolutely, and in the same sense, the author of sin and misery, as well as of all the holiness and felicity there are in the world. The consequence (as they readily confessed) was, that they totally denied their accountability. The rich man left us, asserting there was no hell, and the poor man told us he thought he suffered

enough in the present world. Bengalees speak of God, and heaven, and hell, with infinitely less solemnity than they do of rice and cowries.

17.—Went up the river as far as Dukhinsaur, where we took our stand upon a pretty large ghaut, and continued about an hour and a half, first disputing with a brahmun whom we found bathing and performing pooja. He stated that he worshipped Gunga and the sun, and many other things held sacred by them, under the idea that they were divine; and to reconcile this notion with the unity of God, he boldly asserted that God was every thing, and every thing was God. I have never, that I recollect, found a Hindoo who discovered the least hesitation in admitting any consequences that might be urged as flowing from his opinions, however repugnant they may be to the nature of God or man. The fact is, their levity is such as renders it next to impossible that conviction should ever reach their hearts: never could a people more exemplify the extent of human depravity, and its force in hardening the heart, and in showing the indispensable necessity of an almighty influence to give effect to the gospel, than the Hindoos.

On the first Sabbath in September last, were baptized at the new chapel in Calcutta, Mr. Harle, lately in connexion with the London Missionary Society; Serjeant Parry, of the Governor General's Body Guard; and a young brahmun, named Anunda, a very promising convert, the first fruits of the Doorgapore station. "It was (say our brethren) a very solemn occasion, and many of the congregation were in tears during the service. In the evening we commemorated the death of our dear Saviour, and were much refreshed, we trust, by his presence."

#### DREADFUL IMMOLATION.

THE following account of a *Suttee* has been published in many of our most

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respectable papers. It strongly marks the want of information that generally prevails in this country respecting the moral degradation of India:

"A new *Suttee* has been recently witnessed in India. A widow of 16, in high spirits, caused herself to be buried with the remains of her deceased husband."

So far is this fearful method of self-destruction from being "new," that in the section of country under the Bengal government alone, according to *official returns*, *fifteen hundred and twenty-eight widows were burnt, or BURIED ALIVE*, in the years 1815, 16, and 17.

#### DOMESTIC.

##### FORT WAYNE.

*Extract of a letter from the Rev. John Sears, dated*

*Fort Wayne, Nov. 14, 1822.*

"WE have been much afflicted with sickness since our arrival here. I have ever since been in a state of great debility. Mrs. S. has been the most healthy; only had one severe attack of fever, which lasted about ten days. My brother is confined to his bed, and has been for near eleven weeks.

"Mr. M'Coy has just returned from erecting buildings at St. Joseph's: he will, I think, leave this by the first of December.

"I am going to travel to the east this winter; there is none found as yet to go with us to Grand River, which is 150 miles from St. Joseph's, 200 from this place, 150 from Detroit, 100 from the mouth of the river; nor is there a white person living nearer than at these places, except it may be at Saganau, the distance to which I do not know. Under these circumstances I think it duty to endeavour to get some associates before going. A physician, or some medical knowledge, would also be desirable. To obtain these, and also to get the Board

to put the station on a little different footing, is the object of my journey. I expect to be at the Convention the last Wednesday in April.

"My intention and ardent wish is to occupy the station at Grand River, where I have already received an appointment as teacher from government, which will relieve the mission \$400 per annum.

"I had fully made my calculation to visit the southern Indian Missions, particularly ours among the Cherokees, but the death of my father will probably divert my course."

#### ALABAMA.

*Extract of a letter from Belleville, Ala.  
dated*

November 14, 1822.

"Brother James A. Ranaldson, agent of the Mississippi Missionary Society, is now with us, and, thank God, is doing much good. Seven Female Societies and auxiliary committees, have been originated by his labours. Opposition has been great; but Dagon falls before the ark of the living God."

#### MISCELLANEOUS.

"Answer a fool according to his folly, lest he be wise in his own conceit." Prov. xxvi. 5.—"See here the noble security of the scripture style, which seems to contradict itself, but really doth not.—Wise men have need to be directed how to deal with fools; and they have never more need of wisdom than in dealing with such, to know when to keep silence and when to speak, for there may be a time for both.

"1. In some cases a wise man will not set his wit to that of a fool, so far as to answer him according to his folly. If he boast of himself, do not answer him by boasting of thyself: if he rail and talk passionately, do not thou rail and talk passionately too: if he tell one great lie, do not thou tell another to match it: if he calumniate thy friends, do not thou calumniate his: if he banter, do not answer him in his own language, lest thou be like him; even thou, who knowest better things,—who hast more sense, and hast been better taught.

"2. Yet in other cases a wise man will use his wisdom for the conviction of a fool, and when, by taking notice of what he saith, there may be hopes of

doing good, or at least of preventing further mischief, either to himself or others. If thou have reason to think that thy silence will be deemed an evidence of the weakness of thy cause, or of thy own weakness, in such a case answer him, and let it be an answer *ad hominem*;—beat him at his own weapons, and that will be an answer *ad nem*, or as good as one. If he offer any thing that looks like an argument, answer that, and suit thy answer to his case. If he think, because thou dost not answer him, what he saith is unanswerable, then give him an answer, lest he be wise in his own conceit, and boast a victory; for (Luke vii. 35,) wisdom's children must justify her."

HENRY.

#### REVIVALS, &c.

SINCE our last, in which we mentioned that the influences of the Holy Spirit were extensively experienced in the neighbourhood of Portsmouth, *Virginia*, additional intelligence has been received from that quarter. Besides the num-

ber then stated to have joined the church, *fourteen* have been baptized; and at least *fourteen* have been added to the number in Norfolk.

Brother W., under date of Portsmouth, Nov. 14, writes—"The work of the Lord is going on rapidly. Next Sabbath week will be a great day with me. I am invited to go to Petersburgh, to baptize *forty-six* persons, who have lately made a profession of religion, and who are disposed to follow Jesus down *into the water*."

In *North Carolina*, the gracious work has been extensively felt. In a letter just received from *Montpellier*, one of our correspondents writes—"We have, at present, no revival among us. In *Orange*, *Wayne*, and *Chatham* counties, the Lord is pouring out his Spirit on his people. But I am not without hope.—The people that I attend appear to be anxious. Sixteen have been added to our little church last year, ending in *October*. Two missionary societies have been constituted in the congregations under my care, located on the *Pedee*. O that the Lord may bless them, and all others whose design it is to advance the glorious kingdom of *Immanuel*!"

One of our correspondents, in *Barnesville, Md.* in a letter lately received, says—"In our little church we are moving on harmoniously. Since September last, eight have been baptized, and two received by the right hand of fellowship from another church. The brethren are quite stirred up. Our prayer meetings and public preachings are well attended. Do pray for us, my dear brother, that the weak may become strong, and the little one a thousand."

#### ORDINATIONS.

On Tuesday, October 1, 1822, the Rev. **JASON CORWIN**, member of the Baptist church in *Cazenovia, New York*, was ordained to the work of the Gospel ministry. Sermon by the Rev. **Daniel Haskill**.

On Lord's-day, November 10th, 1822 the Rev. **JOHN STADWELL**, of *Caswell, N. C.* was ordained to the work of the gospel ministry, by prayer, and the laying on of the hands of the Presbytery. The Rev. **David Lawson** preached the sermon from these words, "*Who is sufficient for these things?*"

On Wednesday, November 27th, 1822, the Rev. **HENRY JACKSON, A. M.** was solemnly ordained to the pastoral care of the Baptist church in *Charlestown, Mass.* The sermon was preached by the Rev. **Stephen Gano**, of *Providence, R. I.* from John i. 6, 7.

#### INSTALLATION.

On Saturday, the 9th of November, 1822, the Rev. **JOHN P. THOMPSON**, for some time past a missionary in the employ of the *New Jersey Baptist Association*, was installed pastor of the Baptist church at *Port Elizabeth*. The services usual on such occasions were performed by the Rev. **Messrs. Smalley and Clark**.

#### DEDICATION.

On Wednesday, October 30th, 1822, was opened for the worship of **God**, the meeting-house recently erected for the use of the Baptist church in *Foxborough, Mass.* Sermon by Rev. **W. BIRD**, pastor of the church, from John iv. 24.— "*God is a Spirit, and they that worship him, must worship him in spirit and in truth.*"

The meeting-house of the Second Baptist Church, in *Richmond, Va.* lately erected, was dedicated to the service of **God**, on the 26th of October, 1822. The Rev. **DAVID R. PER** has been elected pastor of the church.—The building is of brick, 50 by 60 feet, two stories high. The ground and building, it is stated, cost \$ 5,000.

At *Plymouth, Mass.* on the 6th of November, 1822, a neat and commodious meeting-house was dedicated to the public worship of **God**. The Rev. **STEPHEN S. NELSON** was recognized as the pastor.

## POETRY.

## THE POOL OF BETHESDA.

Around Bethesda's healing wave,  
Waiting to hear the nesting wing,  
Which spoke the angel nigh, who gave  
Its virtue to that holy spring,  
With patience and with hope endned,  
Were seen the gather'd multitude.

Among them there was one, whose eye  
Had often seen the waters starr'd ;  
Whose heart had often heav'd the sigh,  
The bitter sigh of hope deferr'd ;  
Beholding, while he suffer'd on,  
The healing virtue *given—gone* !

No power had he : no friendly aid  
To him its timely succour brought  
But, while his coming he delay'd,  
Another won the boon he sought—  
Until the Saviour's love was shown,  
Which heal'd him by a word alone !

Had they who watch'd and waited there,  
Been conscious who was passing by,  
With what uneasiness, anxious care,  
Would they have sought his pitying eye ;  
And erav'd, with fervency of soul,  
His power divine, to make them whole.

But habit and tradition sway'd  
Their minds to trust to sensé alone ;  
They only hop'd the angel's aid ;  
While in their presence stood, unknown,  
A greater, mightier far than he,  
With power from every pain to free.

Bethesda's Pool has lost its power !  
No angel, by his glad descent,  
Dispenses that diviner power  
Which with its healing waters went.  
But He, whose word surpass'd its wave,  
Is still omnipotent to save.

And what that fountain once was found,  
Religion's outward forms remain—  
With living virtue only crown'd,  
While their first freshness they retain ;  
Only replete with power to cure,  
When, Spirit-stirr'd, their source is pure.

Yet are there who this truth confess,  
Who know how little forms avail ;  
But whose protracted helplessness  
Confirms the impotent's sad tale ;  
Who day by day, and year by year,  
As emblems of his lot appear.

They hear the sounds of life and love,  
Which tell the visitant is nigh ;  
They see the troubled waters move  
Whose touch alone might health supply ;  
But, weak of faith, infirm of will,  
Are powerless, helpless, hopeless still !

Saviour ! thy love is still the same  
As when that healing word was spoke ;  
Still in thine all-redeeming name  
Dwells power to burst the strongest yoke :  
O ! be that power that love display'd !  
Help those—whom thou alone canst aid !

## For the Luminary.

FROM ISAIAH 60th.

Zion ! shine with joyous beams,  
On thee Heaven its glory streams !  
Vapours dense the earth shall shroud :  
Thine is day without a cloud !  
Nations hail thy light divine,  
Kings to thee their crowns resign.  
Lift thine eyes around, and see  
Sons and daughters flow to thee !  
Earth its rich abundance pours :  
Ocean tenders all its stores ;  
Saba's crowded camels come,  
Gold they bear, and sweet perfume.  
Who are these that radiant fly,  
As the cloud in early sky ?  
Who are these that transport bring,  
Soft as turtles on the wing ?  
Each to thee with ardour runs,  
Loaded navies bear thy sons.  
Strangers hasten thy walls to build,  
See thy domes with monarchs fill'd ;  
All thy gates wide open fling,  
Welcome each attended king !  
Desolation is the lot  
Of the power that serves thee not.  
Lebanon its glory spreads,  
Pines and fir-trees bow their heads ;—  
See oppressors clothed with shame,  
Kiss thy feet, and bless thy name.  
Thee they call 'The Temple fair ;'  
Thy Jehovah's with thee there.  
Wood and brass and iron gone,  
Gold is thine and glittering stone ;  
Violence shall flee away,  
Truth and Peace sustain their sway :  
Call the towers thy zeal shall raise,  
"Strong salvation—grateful praise."  
Sun, withdraw thy useless ray ;  
Moon, no more through midnight stray,  
Zion's sons in song unite,  
God their everlasting light :  
All the hours of mourning end—  
God their everlasting friend.  
Cloth'd with grace thy people stand,  
Firm possessors of the land ;  
Heaven its sweetest influence grants—  
Heaven its oveliest cion plants ;  
Destin'd to ascend sublime—  
In the Lord's appointed time.

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